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CONTENTS.

SERMON : THE NATURE OF TRUE RELIGION : BY THE LATE
REV. J. LANIUS, OF THE MISSOURI CONFERENCE.

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Fifth Volume

Which will commence January, 1852:

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CHARLES F. DEEMS, Greensboro, N. C.

SERMON XI.

THE NATURE OF TRUE RELIGION.

BY THE LATE REV. J. LANIUS,

Missouri Conference.

"The kingdom of God is not meat and drink, but righteousness, peace and joy, in the Holy Ghost." Romans xiv. 17.

The different epochs of the world's history are clearly marked, and distinctly defined, by the superior prevalence of some particular, and specific tendency: a tendency to truth or error, to virtue or vice.

Perhaps the history of the world rolls up to our view no period more clearly defined, and fully isolated, than the one in which we live. The present, as has been remarked, is an age of excitement and progress; and, it is to be feared, an age of *innovation* likewise—innovation and intrusion even upon the sacred enclosures of religion. And upon religion not only as a system of doctrines, but also of privileges, as embodied in Christian experience. In this utopian age, what heretical dogma has not been introduced to supply the place of the proscribed and repudiated verities of orthodox Christianity? What vagaries have not been offered as substitutes for the derided and rejected privileges of a sound Christian experience!

To us it is evident, that the prevailing and distinguishing

tendency of the times, in the religious world, is to *formalism*. The substitution of the outward for the inward—the form for the power—the shadow for the substance. And it is to be lamented, that this tendency is rapidly on the increase, and is daily becoming more diffuse in its extent and energetic in its operations. It has already intruded upon the consecrated altars of God. It threatens, if not the very existence, yet the vitality, and consequent moral power of the Church. Perhaps no individual branch of the Church is so strongly intrenched and firmly positioned as to be entirely secure from danger. And let *our* resources, as an integral part of the Church, be what they may, it certainly behooves us to “watch and be sober.” But especially as watchmen, placed by divine appointment, in a position which commands a clear view of the entire moral firmament; and expected to discern the first indications of danger, and sound the alarm-trumpet “in God’s holy mountain;” it becomes us clearly to decypher the moral hieroglyphics before us, as developed in the successive events of history, and mark well the legitimate tendency of operative causes, in order to give timely warning to all concerned; that the Church, thus influenced and directed by the Pulpit, may resort to the use of such agencies as will not only secure her in the position she now occupies, but also counteract, and ultimately overcome, the adverse and destructive influence referred to, and thereby secure at once the dominion of truth and the perpetuity of sound Christian experience.

The text, to which attention is called, if not intended to meet and oppose such a state of things as exists at the present time, is certainly well calculated by its vital doctrines and overwhelming affirmations, to antagonize and crush the vitiating tendency to which reference has been made.

“The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost.”

In a brief discussion of this subject attention is called to the import of the phrase “The kingdom of God.” This is the key to unlock the entire subject and a proper explanation of

this phrase is indispensable to a correct understanding of the text.

This phrase, with its synomyes, "Kingdom of Christ," and "Kingdom of heaven," is of very frequent occurrence in the Holy Scripture, especially in the New Testament. Evidently it has a variety of significations, and its import in any particular location must be determined by the peculiar circumstances surrounding it. Frequently its reference is to the visible Church; the origin, nature, and perpetuity of which were foretold by the prophet Daniel under the idea of a "Kingdom," typed by a "little stone, hewn out of the mountains without hands;" and rolling onwards with great rapidity and power, breaking down and crushing all opposition, and enlarging with its progress until it becomes "a great mountain" and fills the whole world. Such is the Church under the Christian dispensation; and such is a prophetic adumbration of its future destiny and final triumph. In this ecclesiastical community God reigns, as "Lord over all and blessed forever;" and of his "kingdom and dominion there shall be no end," but "the kingdoms of this world shall become the kingdoms of our Lord and his Christ," and "the Lord shall be King over all the earth; and there shall be one Lord, and his name one."

A second reference of the phrase under consideration, is to the Church in the future state. And certainly there is beauty and sublimity in this application of it to that state of order and harmony which exists in the "general assembly and church of the first-born," redeemed from earth, and established high up in the "heaven of heavens," at the "right hand of the Majesty on high." There, in that celestial theocracy, God reigns in visible person: the principles of His government are intuitively recognized by all, the softest touches of divine influence are spontaneously responded to, and the most perfect harmony of obedience is maintained by the entire celestial hierarchy.

But a third application of the phrase, and evidently the one demanded by the text, is to the work of grace wrought in the heart of individual man by the Holy Ghost.

In the renewed heart God dwells, and over the interior man he reigns. The passions are harmonized, the affections are fixed, and the very imaginations of the mind and thoughts of the heart are "brought into captivity to the obedience of Christ." And when the kingdom of God is *fully* organized within, and Christ is permitted to reign alone; and the understanding acquiesces implicitly in the truth, and the will submits obsequiously to the authority of God; and these inward principles of grace are manifested by corresponding outward indications; there is moral character perfected, according to the evangelical standard; and the soul, thus maturated by grace, and clothed with holiness, is fitted for its celestial flight.

From what has been said, we conclude that Mr. Wesley gave the true sense of this phrase, as it occurs in the text, when he said, in his laconic and comprehensive style, it means "*True Religion.*" Yes, *true religion*, in opposition to all false and spurious religions. Religion as it came from its guileless author, pure as the virgin morn, spotless as the throne of God, and true as the amen of the Almighty.

If this exposition of the text and application of the phrase be correct; as, perhaps, none will deny but the advocates and abettors of pseudo, and neutralized systems of religion; then are we prepared to define *true religion*; to give its metes and bounds; to tell of what it does *not* consist, and of what it *does* consist.

Let us, then, close our ears to the "lo here" and "lo there" of this confused and contradictory Babel; and listen with the profoundest attention to the Apostle's inspired exposition and analysis of true religion.

"The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost."

I. We notice the Apostle's *negative* account of true religion. It is *not meat and drink.*"

The Jewish ceremonial law distinguished between meats and drinks; interdicting one particular kind, and tolerating the use of another. At the time of Christ's coming the entire

body of the nation was “zealous for the law,” and attached great importance to its ceremonial regulations. Even the Apostles, for a time at least, stood up for the law, and manifested a disposition to impose its obligations upon the Gentle, as well as the Jewish, converts; and it was not without a miracle that St. Peter was convinced that the law of meats and drinks was not in force under the new dispensation.

But, in opposition to these false notions in regard to the nature of religion, the Apostle here affirms, that true religion, under the reign of the Messiah, does not consist of these; or, we may add, any other ceremonial observances: “for neither if we eat, are we the better; neither if we eat not, are we the worse.”

Again, neither does true religion, under the covenant of grace, consist in the observance of *Christian* rites and ceremonies; here termed “meat and drink.” It is not even certain that these ritual observances make any part of true, inward religion; the religion referred to in the text; for the following reason amongst others: These outward things may exist in the life, and exist in a high state of perfection, and in regular periodical observance, and at the same time the living principles of Christianity have no existence in the heart.

Such artifical religionists were the Pharisees. They prayed, they fasted, they paid tithes, they even gave their goods to feed the poor, they scrupulously and constantly observed the “divers washings,” and “carnal ordinances” of the law; in a word, they carefully cleansed the entire *outside* of the “cup and platter,” and beautifully white-washed the exterior of the “sepulchre;” but, alas the *inside* of the cup and platter remained “unclean,” and the deceitful sepulchre was “full of dead men’s bones, and all uncleanness.” Such is the daguerreotype of an ancient Pharisee, painted by the unerring light of inspiration; and such, it is to be feared, is the moral likeness of many a modern Pharisee, in these days of gilding and show. Such are all those who “draw nigh unto God with their mouths, and honor him with their lips; while their hearts are far from him.” Not only may the “meats and drinks” of

Christianity be atten led to, without either implying or judging true religion in the heart, but the latter may exist without the former ; that is, religion may exist in the heart, for a time at least ; and under some circumstances through all time, without the practical observance of rites and ceremonies ; yes, without so much as the presence and use of the holy Sacra ments. But, on the contrary, a man may be in possession of orthodox sentiments, may believe the whole truth and nothing but the truth, may be in connection with a well organized branch of the Church ; he may have received the Sacra ments, at the hands of a regularly authorized minister, may regularly attend the "Sunday Services ;" yes, and may habitually use all the outward means of grace ; and, after all, be no more than a *mechanical* Christian—a mere automaton, entirely de stitute of the life of God in the soul. And this *ritualism*, it is to be feared, is the religion, and the only religion, of many in our day and country. Look over the map of Christendom, and see where true religion finds a sanctury, in these days of worldliness and fashion. Look at that vast system of organ ized and consecrated corruption, called by a misnomer, Catholicism. What is the most prominent feature, and distinguishing peculiarity of that community ? Is it not its "meats and drinks ?" Its imposing rites and pompous ceremonies ? All calculated, if not intended, to impress the senses of the igno rant, and captivate the imaginations of the vulgar ; and call forth outbursts of "will worship" as a substitute for that spiritual service which God demands and has a right to ex pect of every man.

But what are the present aspects of Protestantism ? "Are we better than they ?" • What are the signs of the times in our own country ? not to drive the enquiry into other lands. What is the Puseyism of our age, with its doctrine of "ministerial intervention for the forgiveness of sins ;" and the New Divinity of our country, with its metaphysical system of "self-conversionism," but the substitution of "meats and drinks" for pure Christianity ? Is not the tendency of the times to lower the standard of Christianity ? To detract from

sound Christian experience? To widen the way to heaven? To accommodate Christianity to the fastidious taste of this corrupt and wicked generation?

But are *we*, as a branch of the Church, free from censure in this regard? It is feared we are not. Where is the beautiful *simplicity* that once adorned us? Where the connexional *unity* that once constituted our boast? Where the unostentatious *purity* that obtained in "the days of former generation?" Perhaps it will be found, upon examination, that the Prophet's call is applicable to us, as well as to others; "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

II. We notice the Apostle's *positive* definition of true religion.

"The kingdom of God is righteousness, peace and joy in the Holy Ghost."

1. It is "*Righteousness*." This term, as it here stands, is to be understood in its most comprehensive sense; as including passive and active righteousness; the former seated in the head and heart, the latter in the life. It must be understood as including the two great branches of righteousness, *Justification* and *Regeneration*, and to these attention is now asked.

First, the righteousness of *Justification*; for until this change of relation is effected, no man is authorized to set up a claim to the character under consideration.

The Holy Scriptures represent man as a transgressor of the divine law; and, consequently, as standing in a guilty position before God, and bearing a fearful relation to the future. Now, happily for the sinner; God has graciously undertaken his cause; and by the gift and sacrifice of his own Son, he has made the most ample and liberal provision for his pardon and future felicity. And when these merciful provisions of the covenant of grace, are submitted to; and the awakened sinner reposes the full confidence of a "broken and contrite heart" upon the Sufferer on the cross; and embraces, with the fullest assurance, the faithful pledges of the Gospel; then are the compassions of the Almighty moved; and a decree is issued,

from the Eternal Throne, absolving the sinner, and securing him from all liability to future wrath, on account of past sins. He is now placed in a new position, and sustains an amicable relation to God. The law that formerly "accused" now "excuses" him; and the Law-maker that once frowned and threatened, now smiles and promises; and the redeemed sinner, saved by grace, triumphantly shouts, "Though thou wast angry with me, thine anger is turned away, and thou comfortest me."

Second, the righteousness of *Regeneration*. The Scriptures clearly teach, and experience and observation unite to confirm the fact, that man is a fallen and depraved being. But in what does this depravity consist? This is the great question; upon a correct answer of which depends, to a considerable extent, the soundness and harmony of Christian faith. It is an undeniable fact, that nearly all the heretical systems of religion now vended in the markets of our country, and exciting a blighting and deadening influence upon the public mind and morals, originate in false and confused notions in regard to the nature and extent of human depravity.

While a few may be found, sufficiently bold and desperate, to deny the doctrine of depravity *entirely*; and even go so far in their high wrought eulogies upon the perfection of human nature as actually to say "there is no sin," and thus make God a liar; it is believed that many may be found, who, while they allow the doctrine to be true, and even endorse what they call *total* depravity, at the same time *explain* the true scriptural theory out of existence, or operate upon it by metaphysical sophistry, until it has neither edge nor point; and ultimately is lost amidst the mazes of down right Pelagianism, or rank Unitarianism.

Such is the relation of the vital doctrine of regeneration to the doctrine of depravity, that correct views of the latter are indispensable to a proper understanding of the former. Hence a man's notions of regeneration are necessarily typed by his theory of depravity. As, for example, those who predicate depravity of the "will," limit regeneration to a mere change

of volition : and those who make it to consist of "improper voluntary exercises," resolve regeneration into mere reformation of life. While those who, taking the Scriptures for their guide, locate depravity in the *heart*, and make it to consist of the corruption and deterioration of the moral powers, fill up the desideratum created by this view of the subject, by making regeneration comprehend an entire *renovation* of the moral powers—a new *creation* effected by the Almighty power of God, and not by the mere exercise of human agency.

But what is the testimony of Holy Scripture on this vital subject? For this, with the Christian, is the only rule of faith; and to this standard all must come, and by it stand or fall. We propose not a discussion of the general doctrine of apostasy; but merely a plain scriptural view of the *nature* of depravity; such as is deemed necessary to a proper understanding of the subject before us.

We regard it as a truism, that the Scriptures of both Testaments, teach the depravity of the *heart*; and not of the *life* merely, as some would have us believe. Indeed they present the outward irregularities and vices of men, as the result and evidence of the inherent depravity of the heart. The one is the cause, the other the effect. And yet, we are not to suppose that the fall has added new *attributes* to human nature, or appended new *physical* principles. But an entire corruption, or vitiation has taken place in the moral constitution. A moral *disease* has supervened, which, while it introduces no new attribute, disorganizes and enfeebles the entire moral system, so as to disqualify it for the performance of its appropriate functions in the economy of grace, according to the original design of the Creator.

The principle of *life* having retired, and consequently ceased to vitalize the moral faculties, human nature, thus abandoned, re-acts upon itself; and generates the principles of depravity, that constitute the seeds of sin, and manifest themselves by outward acts of rebellion against the divine government.

Take, for example, the following passages, which will serve

as a specimen of the multiudinous class to which they belong ; and in our judgment, are amply sufficient to establish the doctrine for which we contend. " And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," Gen. vii. 5. It may be objected that this passage only describes the moral state of the antediluvians, and consequently is no proof of the doctrine of general depravity. But one glance at the passage will convince all, that "the actual wickedness of man is traced up to the *heart* as its natural source, in a manner which seems to intimate, that the doctrine of the natural corruption of man was held by the writer, and by that his mode of expression was influenced." The *heart*, then, is the seat of wickedness. It is evil only, and evil continually. Its very "imagination" is evil ; or, as the word implies, all its purposes and desires are evil. Precisely the same doctrine is taught immediately after the deluge ; "The imagination of man's heart is evil from his youth." Gen. viii. 21. Here evil is again located in the heart, and implicates the imagination ; and under its influence man goes astray even from his youth. With this sentiment accords the testimony of David ; "The wicked are estranged from the womb : they go astray as soon as they be born, speaking lies." Psalms lviii. 3.

This doctrine constitutes a prominent feature in the patriarchal system of theology, as may be gathered from the following significant interrogatives taken from the book of Job ; "Who can bring a clean thing out of an unclean?" Job, xiv. 4. "What is man, that he should be clean ? and he which is born of a woman, that he should be righteous?" Chp. xv. 14. David testifies to the same important truth ;—"Behold, I was shaped in iniquity ; and in sin did my mother conceive me." Ps. li. 5. Solomon likewise deposes in favor of this doctrine ;—"Who can say, I have made my *heart* clean, I am pure from my sin?" Pro. xx. 9. Again ;—"The *heart* of the sons of men is full of evil, and madness is in their *heart* while they live." Ecc. ix. 3.

Jeremiah bears his testimony in the most formal and imposing manner ; "The *heart* is deceitful above all things, and

desperately wicked: who can know it?" Jer. xvii. 9. This is a remarkable passage. It fixes wickedness, not in the life, as its original source, but in the heart. The *heart* is "deceitful." The *heart* is "wicked," even "desperately wicked." Who can reject this plain and positive testimony of God's word? This passage, if it stood alone, ought to compel "every knee to bow," and "every tongue to confess;" and extort the cry from all, "what must we do to be saved?"

Precisely the same theory of depravity is taught in the New Testament. We select one or two passages from the Savior himself:—"Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore, by their fruits ye shall know them." Matt. vii. 16-20. In this instructive passage we have the figure of a tree and its fruit; the one pointing directly to the heart, and the other to the life of man. Is there a distinction between the tree and its fruit? Then is there a distinction, equally clear, between the heart and the life of man. Does the tree possess natural qualities? Then does the heart possess a moral character. Does the fruit proceed from the tree? Then does the life flow from the heart; and, as is the latter, so will be the former. Is the heart "corrupt?" The life is corrupt also, and cannot be otherwise; "because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Is the heart "good?" The life is equally so; for "whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

The same sentiment is inculcated in Matt. xv. 19, 20; and Mark vii. 21-23. We quote from the latter. "From *within*, out of the *heart* of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these things come from *within*, and defile the man." This

testimony is decisive. Language could not make it plainer or stronger. That which originates and evolves all these evils, and many more that might be added to the catalogue, must possess moral character ;—must be “desperately wicked.” Alas ! for us, we are “carnal, sold under sin.” Well may we groan, under a mountain load of corruption, and cry out, “O wretched man that I am ! who shall deliver me from the body of this death ?”

Now, if the heart is what the preceding Scriptures represent it to be, it follows as a logical consequence, that it must be *changed*; or man must be lost forever. Unless it can be made appear that, with this “evil heart of unbelief,” he can love God supremely and his neighbour as himself ! and notwithstanding his moral disqualifications will be permitted to enter the “city of God, the holy place of the tabernacles of the Most High,” and engage in those high and holy employments that constitute the felicity of the future state, for which he has neither meetness nor sympathy ! Then let all those, who reject the doctrine of a change of heart, know the fearful responsibilities they take upon themselves ; and the desperate condition in which they have the human race. They bar and bolt the door of heaven against man ; and shut up the entire race to the unavoidable necessity of eternal damnation !

But God’s ways are not as our ways, neither are his thoughts as our thoughts. He has not left us thus to struggle with the ruins of the fall without hope. Light shines upon our darkness. Hope comes to cheer our desperation ; and to point us to a remedy. Christianity comes to our relief. It offers to us its benefits and blessings. It is perfect in all its parts, and ample in all its provisions. It adapts itself to the moral state of man, and fits into all its circumstances. It contains a Savior for the lost, a “fountain for sin and uncleanness,” and a “purifier of silver.” This great moral change, demanded by the exigencies of our nature, and thus provided for by Christianity, is properly called *regeneration* ; a change of heart effected by the Holy Ghost ; a complete renovation of our moral nature.

The following Scriptures evidently refer to this change, and clearly establish the doctrine for which we contend.

"The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Deut. xxx. 6. And without this spiritual circumcision no man can love God "with all his heart;" neither can he love his neighbor "as himself;" much less can he love his "enemy."

Again, says God, "I will give them a heart to know me, that I am the Lord; and they shall be my people and I will be their God; for they shall return unto me with their whole heart." Jer. xxiv. 7. "I will give them one heart and one way, that they may fear me forever—I will put my fear in their hearts, that they shall not depart from me." Jer. xxxii. 39, 40.

Passages equally evangelical, and full of instruction and promise, are interspersed amongst the prophecies of Ezekiel. "I will give them one heart, I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes, and keep mine ordinances." Ezek. xi. 19, 20.

Again; "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Chp. xxxvi. 25-27.

These "exceeding great and precious promises," are eminently fulfilled under the Gospel's dispensation; and the doctrine therein contained constitutes one of the prominent features and leading glories of Christianity. Hence, says St. John; "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 12, 13. How just and appropriate is the note of MR. BENSON on this important passage;

"Nor are they constituted his children merely by adoption, but they are made such also and especially by regeneration, being *born, not of blood*—not by descent from Abraham; *nor by the will of the flesh*—by natural generation, or by the power of corrupt nature; *nor by the will of man*—circumcising or baptizing them; *but of God*—by his Spirit creating them anew."

But it remained for him "who spake as never man spake," to elaborate this doctrine in this memorable interview with that great "master of Israel," and "ruler of the Jews," Nicodemus. This Pharisaic moralist had, doubtless, attended to all the "divers washings" and ritual regulations of his religion; but, after all, "that which was born of the flesh was flesh," and, consequently, He who "sees not as man sees," but discerns the "thoughts and intents of the heart," said unto him, "Ye must be born again," and except a man be born again, he cannot see the kingdom of God." But "how can these things be?" Such was the earnest enquiry of Nicodemus, and such is the demand of the "worldly wise" philosophers of our days; for the "natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." And yet, the manner in which the Spirit of God operates in effecting this mighty moral revolution, is not more mysterious than are the various phenomena of atmospheric air. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." The wind is *invisible*; so is the Spirit. The wind operates *directly* upon the body; the Spirit operates directly upon the soul. The operation of wind is ascertained, beyond all doubt, by intellectual consciousness: the operation of the Spirit is ascertained, to the extent of comfortable *assurance*, by moral consciousness. We see the effects of wind in the kingdom of nature; we see the effects of the spirit in the kingdom of grace. And we can no more comprehend the *manner* of the wind's operation, than we can the *mode* of the spirit's action in changing and renewing the hearts of men.

But scripture testimony in favor of this doctrine is abundant. We call attention to the following passages, all directly in point—"He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter." Rom. ii. 28, 29. In this passage regeneration is distinguished as circumcision; and is fixed in the heart and referred to the Holy Spirit. Here then we see both the nature and importance of true, spiritual regeneration. There is no substitute for it. It is indispensable to the composition and completion of the Christian character. No man can claim moral affinity to Abraham, "the Father of the faithful," without it. And without it no man can be a partaker of the "divine nature," and a heir of immortal life.

Again; "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." II Cor. v. 17. But hear St. Paul still further; for he seems to have been a strong advocate of spiritual religion. "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." Gal. vi. 15. Hence he commands, "Put off the old man, and be renewed in the spirit of your mind; and put on the new man, which, after God is created in righteousness and true holiness." Eph. iv. 22, 24. In his epistle to Titus he refers to this change again, and the Agent by whom it is effected. "According to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost." Tit. iii. 5.

Well may we exclaim in view of this array of scripture testimony securing the great blessing of regeneration to the Church, in the language of St. Peter. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath *begotten* us again unto a lively hope by the resurrection of our Lord Jesus Christ from the dead."

This is the "righteousness" of the text: and from this inward fountain of purity, flow out perennial streams of moral power and religious influence to the glory of God, and the bliss of man. Hence, says the Savior, "Make the tree good, and

his fruit good." Yet, vain man would reverse the divine order, in an unsuccessful attempt to change the character of the tree by changing the quality of the fruit. But change, first of all, the nature of the cause; and by necessary consequence, a new class of effects will be produced. Let the heart be wholly renewed, and all the moral powers brought fully under the dominion of the spirit; then the law is regarded, all its claims are recognised, both tables are observed; and God is loved with "all the heart," and our neighbor "as ourselves."

2. "*Peace.*" The "kingdom of God" consists not only of righteousness, but also of peace. Hence, St. Paul would have us know, that true religion includes *happiness*, as well as *holiness*. Indeed, these two are inseparably connected together; the one cannot exist without the other; they sustain the relation of cause and effect to each other. Peace cannot be found where sin reigns. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no *peace*, saith my God to the wicked." But, on the contrary, "the fruit of *righteousness* is sown in peace of them that make peace;" and "the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." The good man's peace is "as a river; and his righteousness as the waves of the sea." How small the drops that gently falls upon the cragged mountain! But, uniting with a thousand others of kindred affinities, it forms the rivulet. Onward the streamlet rolls, joined by one friendly tributary after another, increasing in magnitude with its increase of distance, until it becomes a majestic river, and expands in the mighty ocean. Such is the peace of the man of piety. Small, comparatively, at its beginning, onward it glides, softly and gently, always receiving and yet always communicating, till merged into the felicities of the future, he enters upon those high and holy employments so congenial to his nature.

But the man of God has peace within. Hence, says an Apostle, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

He has "peace with God, through our Lord Jesus Christ."

For “ He is our peace who hath made both one, and hath broken down the middle wall of partition between us, for to make in himself of twain one new man, so making peace.”

He has peace at every stage of life’s journey. For wisdom’s “ways are ways of pleasantness, and all her paths are peace.” He has peace in the final hour. “Mark the perfect man, and behold the upright: for the end of that man is peace.” This is the valedictory benediction the “Prince of peace” pronounced upon the Church just before his ascension, saying, “Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.”

3. “*Joy in the Holy Ghost.*” Joy is an important part of the “kingdom of God.” Without it true religion can have no existence in the heart. Joy stood connected with piety even under the former dispensation. Hence we hear David exclaim, addressing God, “in thy presence is fulness of joy.” And, when relating his own experience, he says, “Thou hast put *gladness* in my heart more than in the time that their corn and wine increased.” And again; “Thou hast made me *glad* through thy work.” But the “highway” of Christianity is eminently a way, not only of “holiness,” but also of *joy*. And over it the “ransomed of the Lord return, and come to Zion with songs and everlasting *joy* upon their heads: they shall obtain *joy and gladness*, and sorrow and sighing shall flee away.”

The Christian rejoices with “joy unspeakable, and full of glory.” Christ is the source of his joy. Hence, we hear the Savior say; “These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.” How high are the Christian’s privileges! How rich are the promises of the Gospel! “Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.”

This is not the mirthful joy of worldly prosperity, for under the most disadvantageous and embarrassing circumstances, “the voice of rejoicing and salvation is in the tabernacles of the righteous.” Let friend after friend depart, until the last

one sleeps in silence ; the good man submits, and is heard to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Let earthly possessions take to themselves wings and fly away. Yet is he heard to say, with unshaken confidence ; "The Lord is my shepherd ; I shall not want." Let storms of persecution howl around him, and threaten sudden destruction. Yet, conscious of his integrity, and reposing the faldest confidence in the power and goodness of him, who "rides upon the storm and calms the raging sea," he exclaims, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea ; though the waters therefore roar and be troubled, though the mountains shake with the swelling thereof." Let gaunt poverty stare him in the face, and threaten to deprive him and those dependent upon him even of the stern necessaries. And yet is he heard to say, in gentleness and meekness, "Although the fig-tree shall not blossom, neither shall fruit be in the vines ; the labor of the olive shall fail, and the fields shall yield no meat ; the flock shall be cut off from the fold, and there shall be no herd in the stalls : yet I will rejoice in the Lord, I will joy in the God of my salvation." Let *all* things, of a worldly character be against him, and even then his heart meets in the living God, and sings ; "I will be glad and rejoice in thy mercy, for thou hast considered my trouble, thou hast known my soul in adversity."

Prostrate him by disease, and rend and tear him with strong pain, and still he whispers, "Though he slay me, yet will I trust in him." Bring him to his chamber of fate, and chain him to his bed of death. Let the world recede, and eternity, with all its dread realities, loom up before him ; yet his faith fails not, nor does his joy depart, but God is within him, and all is well. And, in possession of final victory, he exclaims, when retrospecting the past and prospecting the future ; "I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of

of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Thus peacefully and joyfully sinks the setting sun of the righteous man, to rise in eternity and go down no more.

"Let me die the death of the righteous, and let my last end be like his."

But the joy of the text is joy "*in the Holy Ghost.*" Joy arising from the presence and influence of the Holy Ghost; so operating upon the heart of the truly converted man, as to *assure* him of his pardon and acceptance; and consequent meetness for the "inheritance of the saints in light." The Scriptures authorize all to seek and expect this assurance. Hear St. John. "He that believeth on the Son of God hath the witness in himself." But what is this inward witness? "Hereby we know that he abideth in us, by the Spirit which he hath given us." And again. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."

St. Paul corroborates this testimony in the following familiar passages. "Ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God." And "because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." And having this divine assurance we "rejoice in hope of the glory of God," and "glory in tribulations also," "because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

This is "Christianity in earnest." This is the "kingdom of God, not in word, but in power." The love of God in the renewed soul; placed there by the Holy Ghost; filling every cavity of the soul, sweetening the disposition, subduing the passions, locating the affections, regulating the life; and finally "springing up into everlasting life." How far superior is this religion to a system of cold, dead formalism! A religion this that possesses life, and imparts that life to the soul of man "dead in trespasses and sins;" quickens and vitalizes all the moral powers, refines and elevates our polluted and degraded

nature, and thus qualifies us for the communion of saints on earth and the society of angels in heaven.

This is the "tried gold" of the Savior. Tried in martyr's fires, tried in the "chamber where the good man meets his fate," tried under all circumstances, and to the fullest extent; and always proving itself to be divine by the most satisfactory and triumphant results.

This religion, and none other, can keep the head above the waves, as we pass over life's rough sea; and nothing short of this, can secure to the soul victory in the death struggle, and an "abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ."

How important, then, that men should "seek *first* the kingdom of God, and his righteousness!"

"Now may the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Amen.

EDITORIAL MISCELLANY.

THE LATE REV. JACOB LANIUS.

In this number we insert a sermon by that excellent servant of Jesus Christ. It was sent us when the author was in good health, and not very long before the late session of his Conference. He has gone to his reward. Being dead he will be speaking to the Church in this discourse, which is a fair transcript of his character, plain, good, and strong. We deem it appropriate to subjoin the following notice of Brother Lanius's death, taken from the St. Louis Christian Advocate :

It is with feelings of profound regret and sorrow that I record the death of Rev. JACOB LANIUS, which took place at his residence in Fayette, on Saturday morning last. His disease was inflammation of the bowels, causing great suffering, which he bore with singular patience and resignation to the Divine Will. The Missouri Conference was in session in Fayette at the time he was attacked, but such was his love for the Church, and zeal for the cause of God, that he continued to meet with his brethren in Conference and in council, though much enfeebled by disease.

Of the early history of our beloved brother Lanius, we know but little, except that he was born in Virginia, and embraced religion when about fifteen years old, in Washington county, in this State, at a camp meeting held during the session of the Conference. In 1831 he was admitted on trial in the travelling connection, where he remained until the hour of his death. He traveled various circuits, was placed in several stations, then was appointed to Hannibal District four years. In all these appointments he labored with great zeal and faithfulness, and being a man of strong faith, he was eminently successful; and everywhere had the esteem and confidence and love of his brethren, and stood high in the estimation of the public. At the Conference at Canton, he was appointed on Columbia District, and entered upon his duties with characteristic energy,

and during the single year he labored among us, obtained a high place in our esteem and affections, both as a faithful minister of Christ, and devoted servant of God.

Within the various appointments which he filled, there are hundreds of precious souls who were converted to God under his ministry, who shall be stars in his crown of rejoicing in the Kingdom of God on high.

Though not favored with many advantages in youth, yet when he determined to devote himself to the ministry, he devoted himself to study, and the acquiring of knowledge, and such was his proficiency, that he soon attained a respectable standing among his brethren, and in the latter years of his life gave evidence of the possession of a high order of talents, and a thorough acquaintance with that system of Theology which he embraced. He was emphatically a Methodist preacher. He loved the church of his choice. He admired her Discipline and her Economy, and to the extent of his ability promoted her various institutions. He shrank from no conflict or responsibility in which the interests of the church of his choice were involved; and whilst he respected the views and feelings of others, yet fully confident that he had received the truth, with great boldness, and point, and power, he defended that truth, and gave it a name and a place where he ministered; and the powerful and discriminating sermons which he preached, will long live in the memory of thousands. "Though dead, he yet speaketh."

But he is gone! Jacob Lanius, the man of God, is no more! A devoted wife and seven children are bereft of husband and father; the Church of one of her brightest lights.

Never were the triumphs of grace more manifest, or the sufficiency of our holy religion to sustain the soul in a dying hour more strongly exhibited than in the case of our departed brother. The morning before he expired, he called his family, several of the preachers and friends to his bedside, and gave them his dying admonition and charge; after which he requested them to sing a favorite hymn, in which he joined, his soul full of rapture, as he swelled the chorus, 'My home high up in Heaven.'

In the afternoon, to a friend he remarked, 'I am almost home.' On being asked if his way was clear, he replied, 'O, yes; how could it be otherwise—how could it be otherwise.' To another friend he said, 'Pray to God to take me home.'

His last words were full of meaning and comfort and joyous triumph. Just before he expired he exclaimed, in a distinct voice, 'He has come. All is well. I am happy.' Christianity

triumphed. Faith triumphed. The man of God triumphed. Glory to God! it is enough. After retiring from his bedside I said, and now repeat, that I had rather be Jacob Lanius, on a dying bed, than to occupy the highest seat of political or civil power. ‘Let me die the death of the righteous, and let my last end be like unto his.’

His funeral was preached on Sabbath morning, in the College Chapel in Fayette, to a very large and solemn audience, by Rev. A. Munroe. His remains were then taken, and in accordance with his own request, deposited in the family burying ground of Capt. W. D. Swinney, in the vicinity of this place.

Glasgow, Mo., Oct. 8, 1851.

F. A. SAVAGE.

VERY WELL SAID. An excellent and well known member of the Alabama Conference speaks thus, in a private letter: “As to the ‘Pulpit,’ I want it, if for nothing else, as a remembrance to my children of the preachers who will have passed to the spirit-land, before they shall have grown up. In the ‘Pulpit’ I hope to secure for them the portraits of the spirit, style, and intellectual strength of the present *princes in Israel*. Oh, what would I not give for such portraits of those men of God who were frequent sojourners at my father’s house, when I was but a child!”

SIXTH ANNUAL REPORT OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH SOUTH.—We are indebted to Dr. Sehon for a copy of this able and interesting document. We always study this report with care, and our readers, who have been taking the “Pulpit” through its former years, will remember that we have taken pains to make such calculations upon the showing of this report as presented a comparative view of the operations of all the Conferences. It is a little troublesome, but we have gone through the calculations again and present the following as the result.

In the table below we give in the first column the *order of the Conferences by gross contributions LAST year*; in the next

the *order of Conferences by gross contributions THIS year*; in the third the *sums collected by each Conference THIS year*; and in the fourth, the *increase, or falling off, in each Conference this year*.

Order of Conferences by gross contributions last year.	Order of Conferences by gross contributions this year.	Sum contributed by each conference this year.	Increase this year.
1 South Carolina,	South Carolina,	\$17,713 76	\$1,178 10
2 Georgia,	Georgia,	12,165 92	1,024 73
3 Virginia,	Alabama,	12,071 39	6,411 74
4 Memphis,	Virginia,	10,507 60	1,913 73
5 Tennessee,	Memphis,	8,695 42	1,343 17
6 Alabama,	Mississippi,	6,039 66	1,217 12
7 Mississippi,	Tennessee,	5,414 45	(947 60 def't)
8 Louisville,	Louisiana,	3,911 32	1,043 32
9 Louisiana,	Louisville,	2,813 75	(352 85 def.)
10 North Carolina,	Florida,	2,185 95	967 93
11 Kentucky,	Holston,	1,975 35	94 93
12 Holston,	North Carolina,	1,945 29	(169 21 def.)
13 Florida,	Kentucky,	1,683 45	(319 47 def.)
14 Missouri,	Texas,	1,167 50	224 45
15 St. Louis	Missouri,	1,138 35	87 11
16 Texas,	E. Texas,	665 90	317 35
17 Indian Miss.,	St. Louis,	652 90	(315 00 def.)
18 Arkansas,	Arkansas,	630 00	(88 47 def.)
19 East Texas.	Indian Mission.	500 00	(334 64 def.)

From the above table it will be perceived that the amounts of increase in each Conference range as follows: 1. Alabama, which has more than doubled the amount contributed last year, and from being the sixth in the order of gross contributions has raised herself to be the third; 2. Virginia; 3. Memphis; 4. Mississippi; 5. South Carolina; 6. Louisiana; 7. Georgia; 8. Florida; 9. E. Texas; 10. Texas; 11. Holston; 12. Missouri;—that being named first which made the largest increase.

Last year there were only *four* Conferences in which there was any falling off,—this year we perceive *six*. The greatest falling off is in the Tennessee Conference, the amount being \$947.60. This is very deplorable. The next is Louisville,

\$352,85 ; the third Indian Mission \$334,64 ; the fourth, Kentucky \$319,47 ; the fifth, North Carolina, \$169,21 ; and the sixth, Arkansas, \$88,47. When will the day come when no such disgraceful record as the following off of the contributions to Missions shall be made against any Conference ? Would it not be well in each case where it is perceived that there has been a declesion in this respect to appoint a special Committee to consider this doleful fact and make a special report on the subject to the session of the Conference, which report should be read in all our congregations ? Something certainly should be done.

A fairer comparison of the Conferences is to see what each member has given on an average, during the year. Of course it would be necessary to know the comparative ability of the membership in each case, in order to arrive at a perfectly fair comparison ; but this cannot be had, and perhaps it will make little error in the calculation to suppose that generally the people in one Conference are as able to give as those in another. We present a table showing how many cents, on an average, the people contributed *this* year and *last* year.

1 Louisiana,	this year,	82 cents about;	last year,	$67\frac{1}{4}$ cents about
2 S. Carolina,	" "	$57\frac{1}{2}$ " nearly;	" "	$48\frac{1}{2}$ " "
3 Mississippi,	" "	53 5-7 about;	" "	38 " nearly
4 Florida,	" "	37 4-5 " ;	" "	$25\frac{3}{4}$ " about
5 Alabama,	" "	$36\frac{2}{3}$ " nearly;	" "	$17\frac{1}{3}$ " "
6 Virginia,	" "	$33\frac{2}{3}$ " " ;	" "	$27\frac{2}{3}$ " "
7 Texas,	" "	33 " about;	" "	$28\frac{1}{3}$ " "
8 Memphis,	" "	29 4-5 " ;	" "	26 " nearly
9 Georgia,	" "	$26\frac{1}{2}$ " " ;	" "	$25\frac{3}{4}$ " about
10 Louisville,	" "	17 " nearly;	" "	19 " nearly
11 Tennessee,	" "	$15\frac{1}{4}$ " about;	" "	$18\frac{1}{4}$ " about
12 Missouri,	" "	10 " " ;	" "	8 " nearly
13 E. Texas,	" "	$9\frac{1}{2}$ " " ;	" "	$6\frac{1}{2}$ " about
14 Kentucky,	" "	$6\frac{1}{2}$ " " ;	" "	$8\frac{1}{2}$ " "
15 N. Carolina,	" "	$7\frac{1}{2}$ " " ;	" "	10 " "
16 St. Louis,	" "	$5\frac{1}{2}$ " nearly ;	" "	8 " "
17 Holston,	" "	$5\frac{1}{2}$ " about ;	" "	$5\frac{1}{2}$ " "
18 Arkansas,	" "	$5\frac{1}{4}$ " nearly ;	" "	5 " "

From the above table it will be perceived that *Louisiana* continues to be the "Banner Conference," having contributed more per member than any other of the Conferences.

It will be perceived that so far as the average contributions are concerned there is a falling off in Louisville, Tennessee, North Carolina and St. Louis.

In all cases it must be remembered that the contributions of ministers, colored members, and friends of our Church who are not members, are included in striking the average. In some of the Conferences we know that at least one-fourth is contributed by the ministers. There is no Conference, perhaps, in which the colored members do not give something.

At all our Anniversaries and at all public collections we receive contributions from ladies and gentlemen who are not of our communion. In South Carolina for instance, and Louisiana we presume, a very large amount of what we estimate with missionary collections, is received from gentlemen who pay for ministerial services to the slaves on the plantations. When all these deductions are made, it appears that our people make very, very, very small contributions to Missions during the year.

Supposing *all* that is reported from the Conferences were given by our laymembers it appears that *they do not contribute quite 25 cents a year on an average*. How distressingly low is the missionary spirit among us !

Lately, however, the zeal for Missions has increased in our Church. The letters of our missionaries in California and China, the stirring letters of Bishop Andrew, and the activities of our Missionary Secretary have tended to arouse our people. In other pages of this number it will be found that fresh missionaries have offered themselves and that increased exertions are to be made to fill the Missionary treasury. Heaven give success to the efforts ! We long to see the day when the Southern Methodist Church shall stand in the forefront of the Missionary army of Christendom.

DO The crowded state of our pages excludes the literary notices prepared for this number ; of them we may mention the Quarterly Reviews edited by Dr. Doggett and Dr. McClintonck, and the Weekly Message, a new and interesting paper edited by Rev. S. D. Bumpass, Greensboro' N. C., at \$1 a year.

THE CONFERENCES.

The Western Virginia Conference opened its session on the 18th of September, at Kanawha Salines. Bp. Paine presided. The Session was one of great harmony and good feeling. The Rev. J. H. Linn, of Louisville, was present and rendered the Conference much service, especially in the pulpit and on the platform. No statement is made of the increase in the numbers, of missionary collections, of admissions into the Conference, of deaths, &c. These are important items, and our brethren who are Secretaries of Conference would add much to the interest of their communications by inserting information upon these points. The report of the Committee on periodicals speaks in kind terms of commendation of the Quarterly Review, the Ladies Companion, the Chain of Sacred Wonders, the Nashville and Louisville Advocate, and the Southern Methodist Pulpit. Of the last it says that "it is a work of no ordinary merit and *ought to receive the patronage of all Southern men.*" The Conference adopted a resolution expressive of the interest which it felt in seeing an enlargement of our subscription list. We hope that our good brethren in Western Virginia will send us many new subscribers very early.—The next session of the Conference is to be held at Barboursville, Va.

The Holston Conference closed its late session in Athens, Tenn., on the 7th of October, after an agreeable session of seven days. Bishop Andrew presided. The weather was good and the attendance large. It appears that there has been an increase of about 1000 members, and when it is recollectcd that the emigration from the bounds of the Holston Conference, to the west, is very great this is a most encouraging fact. The Rev. W. G. E. Cunningham was set apart as a Missionary to China. He and his lady will leave for their distant field of toil and glory sometime next Spring. In the mean-

while he will travel and plead the cause of Missions. The first Friday in April next is set apart as a day of fasting and prayer for God's blessing on this new Missionary. We have no personal acquaintance with Bro. Cunningham, but our correspondence with him on business matters has made us love him. His letters show energy, politeness, promptness and generosity. We have no doubt of his success. His appointment will put new life into missionary operations in his own Conference.—Ten preachers were admitted on trial, two re-admitted, eight received into full connection, five located and two had died, namely, Rev. Leander Wilson and Rev. John Barringer. Several sustain a superannuated relation, and several were left without appointment at their own request on account of personal or family affliction; so that the Conference has not gained strength, in regard to the number of its ministers. The Conference accepted the tender of the Western Carolina Female College, located at Asheville, N. C., and appointed Trustees. The Rev. E. Rowley is President of the College.—The financial condition of this Conference is distressing. Only twenty-two of the preachers received their allowance, and all these, except two, were single men with an allowance of only \$100. To meet the claims of the deficiency of the preachers, of the superannuated, widows, orphans, and the Bishop \$14.267 were necessary. To meet this the collections amounted to \$446.33—paying only about 3 cents of every dollar due.

The Kentucky Conference adjourned October 6th. Bishop Andrew presided, and, in the course of the proceedings, was requested to prepare a memoir of Bishop Bascom. Several members of the Conference were directed to prepare practical essays on subjects connected with the Christian ministry, to be published in the Methodist Monthly.—The Female Schools under the patronage of the Conference were represented as flourishing.—The Rev. A. M. Bailey, represented as an excellent member, goes as Missionary to California.—We have seen no notice of missionary collections. Bishop Soule

was in attendance. The next session is to be held at Richmond, Ky. There has been an increase of 249 whites and a decrease of 406 colored members.

The Louisville Conference met at Elkton, Ky., on the 15th of October. Bishop Paine presided. The Missionary Anniversary was held in two churches. \$500 were collected. Two days after, \$200 more were contributed toward making an outfit for the Rev. Morris Evans, who is to go as missionary to California. The missionary collections throughout the Conference during the year will probably equal \$2700. The Rev. J. H. Linn, D.D. was transferred to the Kentucky Conference and stationed at Soule Chapel, Cincinnati. Ten preachers were admitted on trial and two re-admitted. It was resolved to raise \$5000 for missions, if possible, next year. The next Session is to be in the city of Louisville.

The Virginia Conference held its late session at Alexandria. It adjourned on the 6th of November. It was a very harmonious session, and the preachers were most hospitably entertained. The Baptist, Presbyterian, and Methodist Protestant Churches were opened to the Conference, no such courtesy being extended by the Protestant Episcopal, Roman Catholic and Northern Methodist Churches. Bishop Andrew preached a stirring sermon on the necessity felt by the Church for an increase of ministers, and it was resolved to introduce this subject into all the morning prayers at Sunday services during the year, as well as into private devotions. There was a dividend of eighty-seven and a half cents declared among all the Conference claimants. This is a great improvement. There was a falling off in missionary collections! R. M. College was represented as flourishing. The Conference gave its sanction to a movement in favor of the erection of a Female College at Murfreesboro', N. C. We have received no account of increase in membership. The next session is to be held at Fredericksburg, Va. Bishop Andrew left the seat of the Conference in a bad state of health.

The Tennessee Conference met at Lebanon on the 20th ult.,

Bishop Paine presiding, and closed on the 4th inst., after a short and pleasant session. Two of the travelling preachers have died during the year, namely the Rev. A. G. Kelly and the Rev. G. W. Sneed. A large number of candidates for admission into the travelling connection were brought forward. Dr. Sehon was present during the session and rendered effective service in the Missionary department. The Missionary Anniversary collection amounted to \$800. By unanimous resolution the Conference approved the plan of the missionaries in California, and the subsequent action of the missionary board in regard to the same. They pledged themselves to raise, the ensuing year, for the cause of missions generally, \$9,000; and also pledged themselves to raise an additional thousand dollars for another missionary from their conference to California, if needed by the bishop; if not, to be appropriated to the support of Rev. J. S. Malone, who is already in California as the representative of the conference. A bond for \$500 was presented by T. C. Malone, Esq., Athens, Ala. as the nucleus of a mission fund. The Rev. Dr. Wadsworth, President of LaGrange College presented a gratifying report of the state of that institution.

SOUTHERN ITEMS.

The Rev. W. Hicks, P. E. of the Asheville District, Holston Conference, writing Sept. 10, 1851, says that 500 have been converted on his district since the 1st of August.

The Rev. Dr. Means, President of Emory College, in Ga., has returned from Europe, with renewed health.

Dr. Boring, the Superintendant of our California Mission proposes that that Mission be supplied with twenty efficient missionaries, (including the three already there and those on the way,) who are to be in California and ready for the work on the 15th of April, 1852. He farther proposes that each missionary collect \$1000 by contribution or otherwise before

he leave the country, from which amount the expenses of the missionary are to be paid and the balance reported to the "Pacific Annual Conference," to be formed in San Francisco in April, 1852, which shall constitute a missionary fund,—and that thereafter California cease to be considered Missionary ground. The Dr. thinks that with such a force of men and such an amount of money to sustain them they can plant themselves and sustain themselves. We hope the call will be responded to very promptly. The denomination which shall be strongest in California at the end of the next ten years will probably be strongest at the end of the next hundred. The Board of our Missionary Society approves the plan.

We see it stated in an exchange paper that Cornelius Van Houten, Esq., of Holmes county, Mississippi, has devised his whole estate, after the death of his wife, and the payment of other bequests, named in his will, to the M. E. Church, South, to be divided by the General Conference between the Missionary Society and the Book Concern. The amount of the legacy is not stated.

The Rev. Geo. W. Rabb, of the Texas Conference, departed this life in Montgomery, Texas, on the 14th of Sept. He gave promise of great usefulness and was only in his 27th year.

A revival was in progress at La Grange, Ala., on the 1st of last September. On the preceding night there were twenty-four penitents at the altar. Twenty-seven persons had made profession, the majority of whom were students of the college.

The Rev. S. A. Williams is calling for ministers to fill up the territory in Texas. Alas! there is a lack of ministers in every Conference.

The Enon circuit, Alabama Conference, at its third Quarterly meeting had raised nearly \$2000. Macon County, same Conference, and embracing, we believe, part of Enon circuit, will probably contribute \$5000 to the Missions of our Church this year.

At the Mt. Gilead Campmeeting, Decatur circuit, Georgia Conference, \$313,89 cents were contributed to the Missionary cause.

Our excellent brother, Rev. J. W. Kelly, gives an account of an interesting meeting at Indian Fields, Cypress circuit, S. C. Conf., where the power of God was displayed. It was resolved to raise \$500 for Missions on the circuit, and one-half was obtained in the spot.

The Rev. Andrew Hunter says that during this year about 900 have united themselves to our Church on the Camden District, Arkansas Conference.

A series of interesting articles is appearing in the Richmond Christian Advocate giving the History of Methodism in Petersburg, Va. We conjecture that they are from the pen of our good brother the Rev. Minton Thrift.

Six years ago the spot where Atlanta, Ga., is now standing was an unbroken wilderness. Now there is a city of 4000 inhabitants, with several churches, and among them one of our own denomination, the entire membership of which is over 250, there having been an increase during the past year of 55 whites and blacks admitted on trial, and of 30 whites admitted by certificates.

The Rev. Dr. Boyle, of St. Louis, has been ill, but is recovering.

Extensive revivals are reported from the bounds of the Virginia and North Carolina Conferences.

The Rev. John Rich, of the North Carolina Conference, departed this life in great peace on the 25th of October. He was one of the most heart-searching preachers we ever heard. We have listened to language from his lips which would have added to the fame of Bascom.

Governor King, of Missouri, lately refused to allow the public arms to be used by a German military company who desired to parade on the Sabbath in St. Louis. This required moral courage as the Germans command a large vote in that State. But it was *right*, and when we saw the announcement we thanked God that amid the present generation of time-serving politicians there is at least one who will dare to do right, because it *is* right. We are happy to learn that Gov. King is a member of our church.

Messrs. Gober and Malone, our last Missionaries sent to California, reached St. Francisco on the 30th August. The next day being Sunday they preached, one in the Methodist and the other in the Baptist church. They had a pleasant time on their voyage. They preached in New Orleans on the last Sunday in July.

THE SUIT PENDING BETWEEN THE NORTHERN AND SOUTHERN BRANCHES OF THE METHODIST EPISCOPAL CHURCH WAS DECIDED ON THE 11TH OF NOVEMBER, IN FAVOR OF THE SOUTH.

LN. B. We have received letters from the following persons whose post-office we do not know. They will please inform us precisely at what P. O. they have been receiving the Pulpit: Rev. S. P. Cummings, S. R. Boykin (\$1.50) Benj. Irby, (\$3.00 rec'd.) Robert D. Davis, not even post marked. J. W. Kearby, Rev. J. B. Smith does not receive the Pulpit at Milledgeville, Ga. where? A. J. Walker, (J. Crawford, do not find your name at Sabinetown, Tex.)

Receipts from Sept. 27th to Nov. 24th.

The following have paid for 3d and 4th Vols.

Rev. Jno. B. Hamilton, Rev. A. Sale, Rev. D. S. Goodloe, Rev. J. Waters, jr., Mrs. E. S. Hopkins, Jno. Johns, T. W. Whitley, W. B. Carr, Mrs. F. A. Andres, Rev. J. L. Jerry, Prof. Magruder, Rev. N. A. Heoker, J. R. West, A. Rayl, (Rev. J. W. Harmon, your letter was beautifully Christian and encouraging. Thank you!) K. B. Whitley, Jos. Sutton, W. H. Foster, F. McIlwean, T. T. Moorman, Rev. J. C. Ley, T. D. Harrison, Rev. Jesse Sutton, E. P. Farrington, J. W. Bachelor, Mrs. H. Martin, Geo. Cooper, Benj. Ellis, Mrs. Angelina Jones, Rev. J. Sanders, Mrs. Cochran, Rev. W. T. Luckey, Rev. S. D. Gaines, Rev. W. E. Pell, Rev. R. J. Carson, Cha's. Waters, Dr. L. V. Green, Jos. Strong, T. B. Jefferson, adm'r. A. E. Lawrence, Rev. A. B. Wingfield, Rev. S. D. Baldwin.

Paid for 3d vol: (Dr. H. H. Shropshire, one vol. yet due to December, \$1) E. Bellard, A. Merritt, B. Leacraft, Rev. J. B Bachman, W. W. King, J. Lumpkins, B. Irby, G. W. Nash, Rev. J. P. Keen, Rev. J. W. Stone, J. A. Sharpe, Rev. Edwin Robberson, E. T. Major, Rev. D. Easly, Rev. J. B. Tullis, Dr. J. B. Hodges, Lewis P. Rhodes, Rev. A. Spencer, (4th vol. still due.)

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Q Rev. T. G. Lowe, shall rely on you.—\$3 received from A.
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you. Let me have the M.S. in Jan. or Feb.—

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